

# The first part

name of a Puritane from vnder heaven.

In which exploit, as *Berzillai* the *Gileadite*, refused to court it in his age, refining that place to hye Sunnes, as fitter for younger yeeres; So, I beseeche all our Bishoppes, Doctors, and auncient men, vpon whose siluer heads the Almond-tree hath blossomed, to giue vp this taske to me, and sitte and iudge of my labours. The spirite of the Lord assisting me, opportunitie, and other circumstaunces concurring with it, I trust they shall see me pricke it, and prauce it, like a *Canaliero* that hath learned to manage Armes. From my Castell and Collours at London stone the 2. of Iuly. Anno. 1599.

FINIS.





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FINIS.





*C. 37. d. 51*  
*2*  
*1077. f. 5*  
*21*

# Discoverie of the

most secret and subtile practises

*K*  
of the IESVITES.

Translated out of French.



AT LONDON  
Printed for Robert Boulton, and are  
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Long-lancend. 1610.



Account of the  
History of the  
British Museum

1753

By Sir Isaac Newton  
President of the Royal Society  
and Secretary of the British Museum

38

1. 12

252



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and sold by the Booksellers  
in London and the West Indies





A RELATION OF  
the most secret desseings  
*of the Iesuits.*



That which *Marcus Cato* was wont to say, that it were a wonder if one Magician looking vpon an other should forbear to laugh; may well be verified of the Iesuites; that it were strange if one Iesuite considering an other, should not laugh right out. I speake not of simple Iesuits, to whom eyther for the weaknesse of their Iudgements, or for the good opinion they haue of their religion, or for the small time they haue imployed in their company; their most secret subtilties are vknowne. For they hold them vnder so seuerer a discipline, as not any one of them if hee haue not a very good sent, can smell them out, and discover the monsters hidden vnder the cloake of this rigour. I leaue these men to speake of the Arch-Iesuites them-selues, of the Regents, Fathers Prouincials and Generals of their Order, who haue such a communion in all sort of wickednesse in generall, and particularly in Whordome, Treason, and Magicke Artes, as any man might rightly bee amazed, if a  
A 2 Iesuite



*The subtle practises*

Iesuite incountring his companion, and beholding himselfe in him, as in a looking glasse, should not laugh extreemly. I haue therefore resolued to report some-things here, whereof I my selfe haue seene the greatest part, the rest I haue learned from Iesuites themselues, whom I could name, and doubtlesse I will name them, if they doe but once open their mouths against that which I write. For this time I will briefly, and as it were in passing, trace them out, deferring to describe them, which with the helpe of God I will more amply at another season, setting downe their circumstances.

First, if thou enterest into any colledge of the Iesuites, especially of those which are built in any great & well peopled towne: But why say I especially, seeing there is not any one of them erected in any abiect or obscure place? If I say, thou entrest into any one of these colledges, obserue at the first the Porter diligently, the figure of a *Charon* or rather of a *Cerberus*. This man is commonly of good yeares, if he be yong, they haue made very good triall of his fidelitie and silence. He vnderstands the mysteries of their *Cabale* as well as any other. In his lodging you shall finde all sorts of apparell, as well for men as women, of what condition soeuer. By this meanes the Iesuites attired euery one like vnto the personage which they thinke they can best represent, practise strange impostures. For some-times some of them attired like Soldiers, walke in publike places, and haunt Brothell houses, abandoning them-selues to all dissolution & excesse. Some-times in the habite of Burgers, seeming to be *Lutherans* or *Caluinists*, they obserue in Innes, market-places, & publike assemblies, what is said of them,  
and



and the seuerall desseignes of euery man. Sometimes vnder the habit of Doctours, making shew to be good Catholikes, when as they know the lodgings of the richest among the people which haue children, they intrude themselves, faining some other excuse, and by sundry practises purchase acquaintāce with them, This done, they exhort them to cause their children to be instructed in the Iesuites colledge: for say they we haue studied in their schoole, and God be thanked we haue not profited ill. Some-times vnder the habit of Gentlemen, hauing hired their furniture, they creepe into Princes Courts, & pretend to be of their traine. Some-times also vnder the habite of poore passengers, they demand a *Vaticum* or reward, especially of Diuines & Ministers among the Protestants and Caluinists, to espie what they write against them. These be the men my maisters in my opinion, which haue so villanously affronted you vnto this day. But to the end that here-after yee may beware of such spies, I will tell you what counsels they haue taken, and doe euen now take.

Some demand of me whereto serue these habits for weomen? *Terrence* could neuer represent a Bawd so properly, to win the loue of yong strumpets, as these Iesuites do at this day, especially this Porter of whom I speake. For he by his flatteries and alurements discovers that easily, which his other companions, could not learne in the corners of their chapels & temples, by means of their auricular confession. To effect this, he acquaints himselfe with the poorest widowes, and silliest women, as poore Spinsters, or Landresses, which send their daughters to receiue some Almes.



### *The subtle Practises*

When as this villaine hath by his enchantments drawne them to his humor, being before tattered, and torne, he attireth them in goodly apparell, which he hath in keeping, and hauing thus trimmed them vp, he brings them to my maisters the Reuerend Fathers, by vnknowne wayes. And least they should be discouered, hee doth it not by day, but attends the twy-light. So they passe the night in feasts and dancings, when as the yonger sort amongst them perceiue nothing. For to this end they haue vaults, yea they haue secret places vnder ground, in imitation of those, which in old time did vowe them-selues to *Venus*, who gaue them-selues so brutishly to Luxurie, as *Titus Linius* reports, that the *Senate* fearing the wrath of the Gods, did quite ruine this Stues, and Brothel-house. And thus much you may obserue of the Iesuites Porter. Where-vnto I will adde, that if happily any one seeming amazed, at this great aboundance of apparell, shall demand of them to what vse it serues, they presently answer him, that they keepe it to play Comedies. But this is not their chiefe end.

If thou beest come to enter into their Temple, be assured that thou art vnder a heauen of Iron. For thou hast ouer thy head a bloudy *Mars*, and not the God and Prince of Peace. Vnder thy feete thou hast as it were a hideous Gulph of hell, and a shop of Tormentours. I will represent here faithfully what I my selfe haue seene.

At *Prague* aboue the vault of their Temples, thou shalt finde thousands of Chaines, and scourges of Iron, according to the vse of *Bohemia*. On the one  
side



side are Canons placed, and a number of Muskets, and betwixt both many Lances, and Battle-axes. In the midst of the vault thou shalt see great heapes of Bullets. The like is seene in *Cracovia* in their temples; I doubt not but the like is to be found in other coledges. But wil you know where to all this serues. Truly I confesse that at the beginning I found it very strange and prodigious. But behold their desseigne. The Iesuites know wel that by reason of the troubles which they haue stirred vp, & of their nottable villenies, they are in a manner generally hated of all the world, euen of the honestest men among the Papists. For they esteeme not any one, no nor them of their owne relligion, so as they may gratifie the Pope, were it with the ruine and confusion of all the world, and the betraying of their owne countries. And therefore for that they are in continuall feares, by meanes of this warlike furniture they prouide in time for their safeties, for I haue heard them-selues say, they feare the like accident should fall vpon them, as did vpon the Templers, who although they were good Catholikes, yet being grown insupportable, by reason of their great Ambition, and Auarice, were by the consent of all Christian Princes, and the approbation of the Pope himselfe, all slaine and massacred almost in an instant throughout the world. They will haue their defence and armes placed in their Temples, to the end if any motiue happened, the Papists which should run to their suckers, might be speedely armed, or else if happely they of the contrary relligion should come to spoyle them, they might bee beaten downe with  
armes,



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armes, and stones which they would throw from aboute, I would gladly know if this bee not to make a denne of theeues of the house of prayer. But you shall heare things which you will admire and detest more: for all that hath beene said are but Roses and Flowers in regard of that which followeth.

Vnder the Pauement of the Temple, in the Towne of *Gratz* in *Stirria*, and in other places, the haue Caves and prisons vnder ground, whereunto they descend by secret deuises. Thether they carry, (like to *Cacus* in *Virgill*) all their spoiles and treasures, and lay vp great store of Silver. And thus not onely of their owne free will, but euen with an incredible delight, these good men make profession to be poore, supporting this pouerty with admirable patience, and cursing all such as will not make profession of pouerty as they doe, holdinge them vnworthy of so happy and sweet a crosse: they doe commonly place their treasures, directly vnder the great Altar: by this meanes in singing Masse, they do sacrifice to *Mars* aboute, and to Mammon vnderneath.

There is also to bee seene in these prisons vnder ground, a Store-houle full of coards, swords, hatchets, pincers, fetters, boultts, and ladders, which serue to mannacle, torture, and miserably to torment those which fal into the hands of such as *Maxentius* and *Phalaris*. They haue also store of Garments fit for hangmen, hats, doublets and hose, the sight or description whereof would strike terrour into any one. But alas! to what end do these religious men make such preparation, who say they imitate the perfect mildenes of our Sauour? By these  
in.



instruments they make captiue the vnderstandings of their poore Schollers, vnder their Iesuiticall tirannie: for if they finde any one that they suspect not to be constant in the resolutiō which he hath takē to be a good Iesuite, or if they feare that escaping, he will discouer their secrets, they presently clap both on his heeles, and after they haue made him to endure hunger and thirst, they put him to death with most cruell torments. I inuent nothing I write the truth.

There was a yong Gentleman of an excellent spirit, at *Gratz* in *Stirria*, called *I mes Clussans* of the Province of *Karneten*, who hauing beene very miserably beaten with whippes, and stirrop-leathers, for a very light fault, threatninge them that hee would flye, and complaine publikely of their vniust proceeding against him, was by them put into one of these prisons which wee haue described, from whence it is not said that hee was euer released: wee other yong Schollers which did study in the Colledge, did not doubt but that they put him to death by strange torments.

I will publish when time shall serue, this example of tyranny, the like whereof hath not beene heard, with all the circumstances, in the place of this poore Gentleman, the which hee himselfe had done if hee had liued: moreouer I will set forth to the viewe of all the world, another notable villany committed by the Iesuities of *Fulda*, vpon the person of one named *Martin*, whose father and mother, are yet liuinge in the towne of *Miltemberg*, or *Millberg* in *Franconia*. And how many women thinke you that these wretches haue murdered, in these Caues? how many lit-



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the infants haue they slaine? How many young children of very rich-houses haue they stolne away? For my part I hold it most certaine: how often haue wee poore nouices, heard the lamentations and shrieks of little Infants, their sighes and cryes, which did so moue vs to pittie, as our haire stood right vp. The most simple thought they were the foules of the departed, and for my part I knew they were of those that were newly borne, or that were newly slaine.

Finally the Iesuities to attayne vnto the soueraine degree of their deuilish mallice, are accustomed in these places vnder-ground to make sightes pleasing vnto the Diuell, for they disguise them-selues with masks and fearefull Attires, and causing the nouices to come to see such Tragedies, they present them-selues vnto them, casting forth horrible cryes, to try their constancie and resolution, for they doe not admit to the Study of the Magike Art, such as bee Tymorous and fearefull: But as incapable of great matters, they leaue them to the exercise of inferiour Arts, as for the most hardy, they obserue them carefully, and reserue them for the most Serious studies.

But many times such trialls succcede ill for them, as it happened at *Prague* in the yeare one thousand sixe hundred and two, in the month of September, For as the five cheefe Iesuities, were busied to terrifie their youth vnder the forme of Deuills, a sixt, a very Deuill without doubt



doubt, came among them, and did so imbrace one of these five disguised Diuells, as hee dyed within three dayes after. The Children talke openly of it in the Citty of *Prague*. These Iesuites notwithstanding without any amazement of so Tragicall an euent, continue still obstinately with Sacrilege, in the Study of Magike. In the knowledge whereof father *Coton* a French man excells all those of his sect. The French king did so much esteeme him as hee did assist alwaies at his Table, and did commonly intertayne him: wee haue seene the questions which hee propounded in the yeare one thousand six hundred and five, to a young Mayden that was possesst at Paris, whereby his wickednesse, and the pleasure hee takes to speake with the Diuell appeareth playnly.

The Iesuits them-selues brag that hee hath a looking glasse of Astrology, wherein he made the King to see playnly what-soeuer his Maiestie desired to know, and that there is nothing so secret, nor any thing propounded in the priuy counsell of other Monarkes, which may not be seene or discovered by the meanes of this celestiall or rather diuinish glasse. It is by the endeavour of this coniuring Iesuite that the rest had promised vnto them-selues to draw vnto their party one of the greatest Princes of the Empire, although he were a Protestant, for they held him to be much given to the study of Magike. To such of their



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nouices as they haue sequestred to instruct in these Arts, they first expound vnto them the 900. propositions set vp at Rome by the Earle of *Mirandola*, Item *Tritemius* booke, with the Treatise of hidden Philosophie made by *Cornelius Agrippa*, Item *Theophrastus* touching the constellation and signes of Planets, with the *Steganographia* of a certaine Abbot, and lastly the Arte of *Paul*, for the conciliation of the reuelations. They say that *Saint Iohn* was very learned in this Arte, yea they make no doubt (the which is an insupportable blasphemy) the which I haue heard often from them-selues, and could name my authors, that *Iesus Christ* was a most perfect Magitian.

Thus wee haue seene what concernes the Iesuities Temple: wherevnto I will adde, that these holes and Caues vnder ground, whereof wee haue spoken, are most commonly vnder the Quier or the Galleries, & not whereas the people are accustomed to kneele. Art thou come from their Temple to their Library? (for at this present I will not speake any thing of their refectorie, where they eate, nor of their Chambers, nor Court dedicated for their recreation, nor of the nourishment of other Schollers which are vnder the Iesuities charge, nor yet of the methode and order which they hold in their studies, for I referre it to an other time, besides that most of these things are very well knowne from others.

Art thou come (I say) vnto their Libraries? looke on the right side, thou shalt finde it richely furnished with all sorts of Authors. Their bookes are bound in Leather, or velome guilt or siluered. Those whereof the vse is ordinary, are chained to long deskes. As  
for



for their secret Library, it is onely lawfull for the Fathers to enter, and to make vse of the bookes which they desire.

The yonger Iesuites make vse of the ordinary, neither is it lawfull for them without leaue from the Regent, to extract any one word. Finally, in this Library, there is not any hereticall bookes: but onely the most approoued bookes, & all Catholikes. For as for Heretickes, they hold them vnworthy to haue any place among the rest, for that it may bee they feare they should infect and poison them. Wherefore looke vpon the left hand, thou shalt finde the bookes of these poore heretikes, all dusty and bound in ill fauoured skinnies and black parchment. Of these bookes euen the Fathers may not take any one without the permission of the Regent, and the yonger fort dare not demand them, before they haue by some Poem or other writing defamed with all sorts of Iniuries the Author which they would see.

In the midst of this Library, there is a studie full of seates diuided one from a nother, the seeling beeing of a Celestiall coulour. The Fathers set on the right side, and on the left they place the yonger, who notwithstanding haue receiued some Orders among them.

The other Nouices stand among the ordinary Pensioners, to the end they may obserue them, and that discoursing with them they may make accompt of the mildnesse and excellent order of the Iesuites, especially with the richest, and such as bee sole heires of some good house.



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I will make no mention of their manner of studie : But I will briefly describe the Prouincialls examination, which I suppose hath not yet bene written.

Euery Prouinciall receiues his name of the Prouince or Realme which hee hath in charge to ouersee all that passeth. His duty is to visite the Colledges, to cast vp the reuenewes thereof, and which is more, to obserue carefully what great men doe breede vp their children in the Iesuities Colledges, and how many there bee. Then hee must take an accompt how their Schollers doe multiply, and if their riches increase; who they bee that are turned *Lutherans*, and how many they are : If hee finde not any, or if he perceiue that the Popish religion decayes in any sort, and that their goods and reuenewes diminish, then hee reprocheth the Regents of Colledges of negligence and slouth, inioyning them seuerely to recompence the fore-passe loss. If he findes that they haue carryed themselves as they ought; that they haue conuerted many; that they haue spared and gathered much together, then hee spares for no praises, extolling them vnto the third Heauen.

Moreouer his charge is to enquire what Hereticall Princes lye nearest vnto them; if they doe liue vsually at home or abroad; to whome they are accustomed to goe; of what disposition euery one is; wherein hee takes delight; if hee haue any care of the state; if hee bee any way religious; or rather if hee bee giuen to drunkenness, women, or Hunting;



Hunting; If hee haue any Catholikes in his Court, and what they bee; what the people say of their Prince, if hee fauour the aduersaries; If the Pastors of Churches bee learned and diligent men, or slouthfull and ignorant; If the profession of Diuinitie doth flourish in the next Vniuersitie; if the Diuines dispute often, and against whom principally; what Bookes, and of what subiect they haue lately set forth.

If happily the Principall, and the Fathers answer pertinently to these questions, and to an infinite number of others, the Principall doth wonderfully commend their trauell and vigilancie: But if hee findes them not very curious of all these things, and that they answer not roundly, hee doth then blame them very sharply.

What doe you (saith hee) you slouthfull and idle men? Why doe you suffer the Church of *Rome* to goe to ruine? What accompt shall wee giue vnto our Holy Father of this our negligence? Why doe you not meddle with affaires? what feare you? Why doe you not set your hands to the worke with an assured courage and resolution? It is long since that yee should haue done and ended that which I say: consider the wonderfull vigilancie of Heritikes, and yet yee sleepe for slouth. Hee blames them, and animates them by these and such like speeches.

Finally, hee enquires touching the Schollers, Pensioners, Nouices, and others, in what number they are; how euery one doth profite, to  
what



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what study hee is inclined, if whether any one amongst them be no disputer, but is scrupulous: for they will not set such to the study of diuinity, before they be well practised in scholasticall disputations, and instructed in the Articles of their religion.

The Prouincial moreouer hath charge to enquire if happily there bee any one among them, whose if necessity required, would make no difficulty to undertake some commendable Act, yea to loose his life for the aduancement of the Church of Rome. This examination made and set downe in writing is sent by the prouinciall to Rome, to their Generall, by whom it is immediately deliuered to the Pope.

And thus nothing is done, or resolved throughout all Christendome, which comes not to the Popes knowledge by meanes of these Traytors of the Empire. The Iesuits also in a maner euery three yeeres, are transported by their Prouinciall, from one Colledge to another.

For a conclusion I will adde the wonderfull subtilties of the Iesuites, framed of late in theyr common Councell, the which they haue sought, and doe at this day seeke to put in effect, for the subuersion of the church & the state in the Romain Empire: their onely designes is how they should diuide the Princes of the Empire one from another, and put the chiefe Doctors of the Church to death, to plant in theyr place the tiranny of Spaine, and the Popes Primacy in Germany. And hereof I remember I haue heard the Prouinciall *Del-Rio* discourse, and these (as neere as I can remember) are theyr counsels and practises.

First theyr aroiect is to see by what meanes, the  
mighti-



mightiest Princes of the Empire might be estranged one from another. The meanes to estrange them is, that there is diuersity of religion amongst them, and that the Emperour make a publike declaration, that liberty of Religion cannot bee allowed, before that restitution bee made of that which hath beene vsurped since the Treatie of *Passaw*: without doubt the Protestants will flatly refuse this, let him leaue the Princes there, and demand the like of the Imperiall townes, who will either obey, or refuse; if they obey, all goes well, if otherwise, let him proscribe them, and abandon them in prey to the neighbour Princes, and alwayes a *Lutheran* to one, and a *Calvinist* to an other: for the Papists did not thinke that the Protestant Princes would haue beene so discreet in the businesse of *Donawerd*, but that the *Prince Palatine*, and the Duke of *Wertemberg* at the least would haue opposed them-selues against the Duke of *Bavaria*, the which if they had done, they them-selues had beene subiect to proscription, and all meanes of pacification, not onely with the Papists, but also with the *Calvinists*, taken away: But for that they haue carried them-selues with more consideration then was expected, the Iesuites haue had recourse to these subtilties: for one or two Imperiall Townes being proscribed, there is not any Prince that will bee so stayed, but had rather that in the common Prey, they should respect him before any other that should desire it. And thus much for the Generall.

Touching that which concernes particulars, the Iesuites desseigne is to labour to deuide the Princes



of Saxonie, to the end that their power might decrease. They haue found meanes to effect it commodiously. First troubling the affaires in the administration of the Archbishopricke of Magdebourg, whereas the Elector of *Cologne* is already receiued for Prior.

Secondly, if this doe not succeed according to their intentions, they must pretend some reason which shall make the Elector of Saxony to be held vnworthy of the Electorship. For if in old time the Princes of the Empire did reiect *Wenceslaus* from the Imperiall Maiestie, for that they found him base and effeminate. Why may not the Emperour by as iust a reason depriue the Elector of Saxonie from the Electorall dignity, being euery day drunke? Let him giue and restore this dignity to the familie of *Weinmar*, and for that these Princes are yet very young, let him make *Henry* of *Brunswicke*, a learned and vigilant Prince, Administrator of the Electorship.

Without doubt this would cause great troubles throughout all the countrie of *Saxonie*, and by this meanes they should ruine them-selues with their owne forces, and make them-selues vnable to resist their common enemy if hee comes vpon them. As for that which concernes them of *Brandebourg*, and *Pomerania*, they must labour so to reconcile the King of *Polland* (allyed to the Emperour) with his Vncle the King of *Sweden*, as they may diuide *Prussia*. Where-vnto without doubt the Electour of *Brandebourg* will oppose with all his force.



As for the *Landgrane* of *Hesse*, he must bee forced to diuide the inheritance equall with the *Landgrane Lewis* his cousen, and to resigne the administration of *Herffild* to the Bishop of *Writzburg*: If not, let him be proscribed, and his country assigned to the said *Landgrane*. Finally it is easie to set diuision betwixt the Duke of *Wirtemberg* and the Electour *Palatine*, if they presse the Duke to restore certaine *Abaies*, and for want thereof that hee bee proscribed, and that certaine neare *Monestaries*, may be assigned vnto the Elector, among others one (which they say) he hath long demanded. Behold the fatall designses of the Iesuites, which I my selfe haue heard from their owne mouthes, not without great admiration and amazement. They haue also many others the which at this present I doe not wel remember. To this end also tends the peace of the *Netherlands*, and that of *Hungarie*: But I belecue that GOD hath so gouerned all, for the good and preservation of his Church, as they are forced to see the Hatreds, which they indeuored to sowe amonge the Princes of *Germany*, to be kindled betwixt the Emperour and his Brother *Mathias*, most deare and obedient children to our Holy Father. Moreouer the Iesuites new designe is, to send throughout Christendome, certaine murderers and poysoners, to poyson the Principall Doctors of the Churches aswell *Lutherans* as *Caluinists*.

They hold that they shall bee so cunning in this Art, as the very dishes, Basons, kettles,  
C 2 and



*The subtle practises*

and other ordinary implements of household, hauing  
beene once infected with their poyson, shal not loose  
the force although they be tenne-times clenfed.

Wherefore I would intreat all good and true Pas-  
tours of the Church, to bee wary hereafter how they  
trust any one that hath not beene well knowne vnto  
them. These things had neuer come into my thought  
or imagination, if my selfe had not heard them  
with many others, from the cheefe companions of  
that Sect.

I thought it my duty to set them forth for  
the good of the Church and of my Country, tracing  
them onely at this present, with hope (if it please  
God) to describe them when time shall serue, and to  
paint them out in ther liuely coullers, with  
all the circumstances both of places  
and persons.



**FINIS.**



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C. 37. d. 57.  
1077. f. 5  
30

# THE LEGEND

## OF THE IESVITES.

Or a Summarie Collection of  
the reasons, for which the Citizens of  
TROYES in *France*, being Roman Ca-  
tholiks, refuse to receive the Societie  
of the Iesuites.

Extracted out of the Decrees of the Sor-  
bone, out of the Remonstrances made vnto the  
King by his Parliament of *Paris*, out of E-  
dicts and Arrests, out of the Histories  
of diuers Kingdomes, and many  
other good Authors.

Newly published in French.  
And now faithfully done into English.

LONDON,

Printed by A. M. for Thomas Dowe, and are to be  
sold at his Shop in Saint Dunstons Church-  
yard Fleetstreet. 1623.